



*In the name of Allah: the Compassionate, the Merciful*

## سورة الضحى

### AD-DUHA

#### Name

The Surah takes its name *Ad-Duha* from the very first word.

#### Period of Revelation

Its subject matter clearly indicates that it belongs to the earliest period at Makkah. Traditions also show that the revelations were suspended for a time, which caused the Holy Prophet (upon whom be Allah's peace) to be deeply distressed and grieved. On this account he felt very anxious that perhaps he had committed some error because of which his Lord had become angry with him and had forsaken him. Thereupon he was given the consolation that revelation had not been stopped because of some displeasure but this was necessitated by the same expediency as underlies the peace and stillness of the night after the bright day, as if to say: "If you had continuously been exposed to the intensely bright light of Revelation (*Wahi*) your nerves could not have endured it. Therefore, an interval was given in order to afford you peace and tranquillity." This state was experienced by the Holy Prophet in the initial stage of the Prophethood when he was not yet accustomed to hear the intensity of Revelation. On this basis, observance of a pause in between was necessary. This we have already explained in the introduction to Surah Al Muddaththir; and in E. N. 5 of Surah Al-Muzzammil also we have explained what great burden of the coming down of Revelation he had to bear. Later, when the Holy Prophet developed the power to bear this burden, there was no longer any need for long gaps.

#### Theme and Subject Matter

Its theme is to console the Holy Prophet (upon whom be peace) and its object to remove his anxiety and distress, which he had been caused by the suspension of Revelation. First of all, swearing an oath by the bright morning and the stillness of night, he has been reassured, so as to say: "Your Lord has

## The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

سورة الصحفى

not at all forsaken you, nor is he displeased with you." Then, he has been given the good news that the hardships that he was experiencing in the initial stage of his mission, would not last long, for every later period of life for him would be better than the former period, and before long Allah would bless him so abundantly that he would be well pleased. This is one of the express prophecies of the Quran, which proved literally true, afterwards, whereas when this prophecy was made there seemed not to be the remotest chance that the helpless and powerless man who had come out to wage a war against the ignorance and paganism of the entire nation, would ever achieve such wonderful success.

Then, addressing His Holy Prophet (upon whom be peace) Allah says:"O My dear Prophet, what has caused you the anxiety and distress that your Lord has forsaken you, and that We are displeased with you? Whereas the fact is that We have been good to you with kindness after kindness ever since the day of your birth. You were born an orphan, We made the best arrangement for your upbringing and care: you were unaware of the Way, We showed you the Way; you were indigent, We made you rich. All this shows that you have been favored by Us from the very beginning and Our grace and bounty has been constantly focussed on you."Here, one should also keep in view vv. 37-42 of Surah Ta Ha, where Allah, while sending the Prophet Moses to confront a tyrant like Pharaoh, encouraged and consoled him, saying: "We have been looking after you with kindness ever since your birth; therefore, you should be satisfied that you will not be left alone in this dreadful mission. Our bounty will constantly be with you."

In conclusion, Allah has instructed His Prophet (upon whom be peace) telling him how he should treat the creatures of God to repay for the favors He has done him and how he should render thanks for the blessings He has bestowed on him.

# The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

سورة الصبحی

## ﴿1﴾ وَالضُّحَىٰ

By the forenoon

وَالضُّحَىٰ

Translit	<i>Wa Ad-Duḥá</i>
AhmedAli	دن کی روشنی کی قسم ہے
Jalandhry	آنتاب کی روشنی کی قسم
YusufAli	By the Glorious Morning Light.
M.Khan	By the forenoon (after);
Pickthal	By the morning hours
Shakir	I swear by the early hours of the day,

## ﴿2﴾ وَاللَّيْلِ إِذَا سَجَىٰ

It is still

سَجَىٰ

Wshen

إِذَا

By the night

وَاللَّيْلِ

Translit	<i>Wa Al-Layli 'Idhā Sajá</i>
AhmedAli	اورات کی جب وہ چھا جائے
Jalandhry	اورات (کی تاریکی) کی جب چھا جائے
YusufAli	And by the Night when it is still—
M.Khan	By the night when it darkens (and stands still).
Pickthal	And by the night when it is stillest,
Shakir	And the night when it covers with darkness.

## ﴿3﴾ مَا وَدَعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord	رَبُّكَ	Has forsaken you	وَدَعَكَ	Neither	مَا
		Hated you	قَلَىٰ	Nor	وَمَا

Translit	<i>Mā Wadda`aka Rabbuka Wa Mā Qalá</i>
AhmedAli	آپ کے رب نے نہ آپ کو چھوڑا ہے اور نہ بیمار ہوا ہے
Jalandhry	کہ (اے محمد ﷺ) تمہارے پروردگار نے نہ تو تم کو چھوڑا اور نہ (تم سے) نماض ہوا
YusufAli	The Guardian-Lord Hath not forsaken thee, nor is He displeased.
M.Khan	Your Lord (O Muhammad (SAW)) has neither forsaken you nor hates you.
Pickthal	Thy Lord hath not forsaken thee nor doth He hate thee,
Shakir	Your Lord has not forsaken you, nor has He become displeased,

# The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

سورة الصبح

## ﴿4﴾ وَلَلآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى

For you	لَكَ	(is) better	خَيْرٌ	And indeed the (Hereafter)	وَلَلآخِرَةُ
		The first (world)	الْأُولَى	Than	مِنَ

Translit	Wa Lal'ākhiratu Khayrun Laka Mina Al-'Ulā	
AhmedAli		اور البتہ آخرت آپ کے لیے دنیا سے بہتر ہے
Jalandhry		اور آخرت تمہارے لیے پہلی (حالت یعنی دنیا) سے کمیں بہتر ہے
YusufAli	And verily the Hereafter will be better for thee than the present.	
M.Khan	And indeed the Hereafter is better for you than the present (life of this world).	
Pickthal	And verily the latter portion will be better for thee than the former,	
Shakir	And surely what comes after is better for you than that which has gone before.	

## ﴿5﴾ وَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

Your Lord	رَبُّكَ	Will give you	يُعْطِيكَ	And verily	وَسَوْفَ
				So that you shall be	فَتَرْضَى

Translit	Wa Lasawfa Yu `tika Rabbuka Fatardá	
AhmedAli		اور آپ کا رب آپ کو (اتنا) دے گا کہ آپ خوش ہو جائیں گے
Jalandhry		اور تمہیں پورا دگار عنقریب وہ کچھ عطا فرمائے گا کہ تم خوش ہو جاؤ گے
YusufAli	And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.	
M.Khan	And verily, your Lord will give you (all good) so that you shall be well-pleased.	
Pickthal	And verily thy Lord will give unto thee so that thou wilt be content.	
Shakir	And soon will your Lord give you so that you shall be well pleased.	

## ﴿6﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَأَوَى

An orphan	يَتِيمًا	He find you	يَجِدْكَ	Did not	أَلَمْ
				So He gave you a refuge	فَأَوَى

Translit	'Alam Yajidka Yatīmāan Fa'āwā	
AhmedAli		کیا اس نے آپ کو یتیم نہیں پایا تھا پھر جگہ دی
Jalandhry		بھلا اس نے یتیم پا کر جگہ نہیں دی؟ (بے شک دی)
YusufAli	Did He not find thee an orphan and give thee shelter (and care)?	
M.Khan	Did He not find you (O Muhammad (SAW)) an orphan and gave you a refuge?	
Pickthal	Did He not find thee an orphan and protect (thee)?	

# The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

سورة الصحفی

Shakir Did He not find you an orphan and give you shelter?

## ﴿7﴾ وَوَجَدَكَ ضَالًا فَهَدَى

So He guided you	فَهَدَى	Unaware	ضَالًا	And He found you	وَوَجَدَكَ
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Translit	<i>Wa Wajadaka Dāllāan Fahadā</i>
AhmedAli	اور آپ کو (شریعت سے) بے نہ پایا پھر (شریعت کا) راستہ بتایا
Jalandhry	اور رستے سے نماقت دیکھا تو رستہ دیکھایا
YusufAli	And He found thee wandering, and He gave thee guidance.
M.Khan	And He found you unaware (of the Qur'ān, its legal laws, and Prophethood) and guided you?
Pickthal	Did He not find thee wandering and direct (thee)?
Shakir	And find you lost (that is, unrecognized by men) and guide (them to you)?

## ﴿8﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَى

So He made you rich	فَأَغْنَى	Poor	عَائِلًا	And He found you	وَوَجَدَكَ
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Translit	<i>Wa Wajadaka 'Ā'ilāan Fa'aghná</i>
AhmedAli	اور اس نے آپ کو تنگست پایا پھر غنی کر دیا
Jalandhry	اور تنگ دست پایا تو غنی کر دیا
YusufAli	And He found thee in need, and made thee independent.
M.Khan	And He found you poor, and made you rich (selfsufficient with selfcontentment)?
Pickthal	Did He not find thee destitute and enrich (thee)?
Shakir	And find you in want and make you to be free from want?

## ﴿9﴾ فَأَمَّا الْيَتَيمَ فَلَا تَقْهِرْ

Not	فَلَا	The orphan	الْيَتَيمَ	As for	فَأَمَّا
				Treat with oppression	تَقْهِيرْ

Translit	<i>Fa'ammā Al-Yatīma Falā Taqhar</i>
AhmedAli	پھر یتیم کو دبایانہ کرو
Jalandhry	تو تم بھی یتیم پر ستم نہ کرنا
YusufAli	Therefore treat not the orphan with harshness;
M.Khan	Therefore, treat not the orphan with oppression,
Pickthal	Therefor the orphan oppress not,
Shakir	Therefore, as for the orphan, do not oppress (him).

# The Holy Quran

The Morning Hours

Sura # 93 – 11 Verses - Makkah

سورة الصھی

## ﴿10﴾ وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ

Not	فَلَا	The beggar	السَّائِلُ	And as for	وَأَمَّا
				Repulse	تَنْهَرْ

Translit	<i>Wa 'Ammā As-Sā'ila Falā Tanhar</i>				
AhmedAli					اور سائل کو جھڑ کا نہ کرو
Jalandhry					اور مانگنے والے کو جھڑکی نہ دینا
YusufAli	Nor repulse the petitioner (Unheard);				
M.Khan	And repulse not the beggar;				
Pickthal	Therefor the beggar drive not away,				
Shakir	And as for him who asks, do not chide (him),				

## ﴿11﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدّثْ

(of) your Lord	رَبِّكَ	The Grace	بِنِعْمَةِ	And as for	وَأَمَّا
				So proclaim	فَحَدّثْ

Translit	<i>Wa 'Ammā Bini'mati Rabbika Faḥaddith</i>				
AhmedAli					اور ہر حال میں اپنے رب کے احсан کا ذکر کیرو
Jalandhry					اور اپنے پورا دگار کی نعمتوں کا بیان کرتے رہنا
YusufAli	But the Bounty of thy Lord rehearse and proclaim!				
M.Khan	And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).				
Pickthal	Therefor of the bounty of thy Lord be thy discourse.				
Shakir	And as for the favor of your Lord, do announce (it).				